



I once resolv'd that nothing should be seen,  
 And so presum'd to interpose, a Screen:  
 Becaus I thought the Multitude with greed,  
 Would love to looke upon the Peece, not read.  
 But in the end, determin'd for to take,  
 Aside the Curtaine, for the Figur's sake.  
 That seeing first, this Hæro's in the face,  
 They then might read, but in the second place,  
 " Englands brave Gen'ral, in its just defence,  
 Yet but the Shaddows of his EXCELLENCE.

W. Marshall sculpsit.



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2

THE  
HEARSE  
OF THE  
Renowned,  
THE  
RIGHT HONOURABLE  
ROBERT  
EARLE OF ESSEX

and Ewe, Viscount Hereford, Lord Fer-  
vers of Chartley, Bourchier and Lowaine,  
sometime Capitaine Lord Generall  
of the Armies raised for the de-  
fence of King and Parliament.

As it was represented in a Sermon, preached in  
the Abbey Church at Westminster, at the Magnificent  
Solemnity of his Funerall, *Octob. 12. 1646.*

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By RICHARD VINES. 7

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*Ecclef. 12. 5. Man goeth to his long home, and the mourners  
goe about the streets.*

---

*Published by Order of the House of Peeres.*

---

LONDON,

Printed by T. R. and E. M. for Henry Seile and are to be sold  
at his shop over against Dunstons Church in Fleet-street. 1646.

THE  
HEARSE

OF THE

Renowned,

THE

RIGHT HONOURABLE

ROBERT

BARRE OF ESSEX

and Esq. Viceroy of the Kingdom of England

and Esq. Viceroy of the Kingdom of France

and Esq. Viceroy of the Kingdom of Spain

and Esq. Viceroy of the Kingdom of Portugal

As it was reported in a certain, printed

the following, to wit: That the said

Barre, Esq. Viceroy of the Kingdom of England

and Esq. Viceroy of the Kingdom of France

and Esq. Viceroy of the Kingdom of Spain

and Esq. Viceroy of the Kingdom of Portugal

and Esq. Viceroy of the Kingdom of England

and Esq. Viceroy of the Kingdom of France

and Esq. Viceroy of the Kingdom of Spain

and Esq. Viceroy of the Kingdom of Portugal





TO THE  
RIGHT HONORABLE  
The House of  
**P E E R E S**  
Assembled in  
**P A R L I A M E N T.**

Right Honorable,

**I** Have performed what service I  
am able to the memory of the re-  
nowned Lord, deceased, And to  
the Commands of that Right Ho-  
norable and Noble Triumvirate which gave  
being to this Sermon. And to your Lordships  
by whose Order I have adventured upon this

Publication: All men (except such whose either morosity or malignity doth account, vetera in laude, præsencia in fastidio) must acknowledge the worth, the valour, the faithfulness which lie under the Robes you weare, and that it is not a meere borrowed Opinion which makes you Honorable, but the reflection or rebounding back of that upon you, which went first out from you: But this Sermon will teach you, that Titles of Honour are written in dust, and that Princes and great men must fall, their very Monuments are mortall, and will in time be found as Archemedes his Tomb (by Cicero) in vepretis, over-growne with Thorns and Bryers; and that light of memory which shines after your Sun-set, is but like the Moon which wanes also by degrees: No glory that's woven in the finest Tapestry of this world but will lose colour, decay, and perish, but saving grace and the knowledge of Jesus Christ is *κτῆμα ἐς αἰῶνα* a possession

possession for eternity, your zealous agency for  
 the Church and State will carry you as far to-  
 wards Immortality as any other Chariot in  
 this world. Its as much as nothing when one  
 can say no more of a man then is said of some  
 great ones, that they reigned and died. The Gen. 38.1  
 Lord give you hearts actuated with zeal for  
 God, together with a right temperament of  
 counsels, knowing that you are over a people  
 who (as Tacitus saith) nec totā servitutem  
 pati possunt nec totā libertatem, and if  
 your fall do come before you see, or reap the  
 fruit of your labours: The Lord make you  
 such as may take comfort with you, and leave  
 Honour behinde you. So prave

Your Lordships most humble and  
 unworthy servant, in and for

Jesus Christ,

RICHARD VINES.

Die Veneris 23. Octob. 1646.

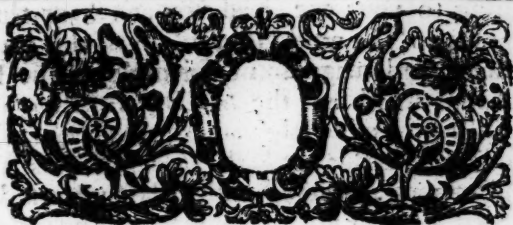
**O** Rdered by the Lords in Parliament assembled, That this House gives thanks to Master *Vines* for the great pains by him taken yesterday in the Sermon, hee preached, at the solemnization of the Funerall of the Earle of *Essex*, deceased: And hee is hereby desired to Print and Publish the same, which is not to be Printed by any but by Authority under his own hand.

*Je. Browne Cleric. Parliamentiarius.*

I do appoynt unto *Henry Seile* to have half this Impression of my Sermon.

*Richard Vines.*





A  
SERMON

PREACHED

At the Solemnization of  
the Funerall of the Right Hono-  
rable ROBERT Earle  
of ESSEX, &c.

*Right Honorable, &c.*



AS that Lot sent forth to attach a particular man, *Josh. 7.16.* did move *gradatim*, and by steps, taking first the Tribe, then the Family, then the House, and at last the Man; after which manner of progression, though at fewer steps, *Jonathan* was also taken, *1 Sam. 14.42.* So doe the tracks or *vestigia* ap-  

B
pearing

pearing to your eye, lead you at two or three removes to the most sad occasion of this extraordinary and magnificent solemnity. The Escocheons which are the *Index of the Family* do speak first, and tell the name of that honourable Family which this *Lot hath taken*. And this sable field of men, charged with a stately Herse, honoured with so great a confluence of names and titles of honour granted either by the Sword or Gowne, whether Honourable, Worshipfull, or Reverend; and that in this place, where the *Dij majorum gentium* have their Shrines, where the *Lions of England* have usually put off their exuvias, and where Majestie and highnesse have laid up what of Mortality they had, doth proclaime him to bee some Prince, or great name of that Family, whom the *Lot hath taken*.

But then the Military Equipage, the mourning Drumme, the broken Lance, the *insignia* and Instruments of Warre reversed, and in a mournfull posture; The Truncheon in a dead hand, doe speake the very man. It is *Jonathan that is taken*. And shall *Jonathan* dye that hath wrought so great salvation in *Israel*? It is, (alas) too late to say, shall *Jonathan* dye, This *Jonathan* cannot be rescued by the love of *Israel*; therefore I must sadly lay the Scene in one that is already fallen: for do not yce know that there is a Prince and a great man fallen this day in *Israel*?

1 Sam. 14. 45.



2 SAM. 3. 38.

*Know ye not that there is a Prince, and a great man  
fallen this day in Israel?*

**H**is Text presents you with the Herse  
of *Abner*; a Prince and a great man  
fallen in *Israel*; This day presents  
you with a paralell Herse of a Prince,  
and a great man fallen in *England*;  
both of them magnificently attended with the  
drooping stateliness of publike and universall la-  
mentation.

That I may set up some lights about the Herse  
of *Abner*, you may please to call to minde:

1. His Office.
2. His Project.
3. His Fall.
4. His Funerall.

1. His Office was Captaine of the Host, or *Stylus*  
*novo*, Lord Generall of the Forces of *Israel*; it  
was not so much because he toucht King *Saul*  
in bloud, being Cousin-Germane, as in respect  
of this high command, that he is called, *A Prince*,  
and a great man.

2. His Project which he had upon the Anvile  
now at his death, was the reducement of all *Israel*  
unto the Scepter of *David*; herein his Project  
concurr'd with Gods; but took rise in him, from



an ill or suspicious ground. *Ishbosheth* doth but question him for familiar usage of a Concubine of *Sauls* ( which if true, was in those times accounted a kinde of *Crimen Majestatis* ) and this heats his bloud, for great Instruments will not beare a chicke ) and thereupon his Stomack brings him off to *David*. God useth the sins and great Spirits, or animosities, of great men ( though they be not carried by Conscience ) to bring to birth his owne purposes and promises made to his *Dauids*.

3. His Fall ; which was by the hand of pretended revenge, but reall emulation ; the spirit of *Cesar* and *Pompey* was in *Joab*, before it was in them : He could not abide a corrivall or equall. Let great Commanders looke to this ; Ambition is a Planet that must have a whole Orbe to it selfe, and is impatient of Consort.

4. His Funerall ; and that was solemne and honourable in *Hebron* ; now the royall City, and formerly the Sepulchrell of *Abraham*, *Isaac*, &c. At which, *David* was chiefe mourner, for hee followed the Bed or Herse, *verse 31.* and hee was the Oratour that made the speech of Lamentation ; as he had before done for *Saul* and *Jonathan*, 2 *Sam.* 1. 19.

Now for the Herse before you, let us see how farre it parallels with this in the Text.

1. The Prince or great man fallen this day in *England* was Captaine Lord Generall of the Host of *England*. There is agreement in the Office and Title ; the Text could not be proper to any fallen

fallen under our Meridian unto this day: but unto this new star created by the Parliament, and arising in this Horizon, about July 1642. and now eclipsed or fallen.

2. His project is written in a copy fairer then the originall, and goes farre beyond that of *Abner*. The reducement of divided *Israel* into one hive is some-what alike in both. But here is no effeminate spark that raiseth the spirit of this great man into a flame; no such cause of his engagement, but the defence of those pupill twinnes, the two bleeding sisters ready to dye in each the others bosome, the liberty and property of the Subjects of England.

3. His fall is cleere of the disaster in *Abners* story: he falls not by the hand of some unworthy and villanous defertor of him, made bold by his vanquishment or flight, as *Pompey* did; nor by the just fury of an oppressed Senate as *Cesar* did; nor by the arts and stratagems of a treacherous death as *Abner* did; *The hand of Iobab is not in all this*; but by an *Euthanasie* (which *Augustus* wisht for) a faire death. Hee dyed in peace.

4. His Funerall for the state of it certainly over-matches the patterne. Here are the two Houses of Parliament, the map of all England in two globes, powring out their sorrowes, and paying their kisses of Honourable farewell to his tutelar sword.

The Princes of the Land that quarter with him,

in honour and in bloud, do quarter with his herse this day in blacke and mourning.

The flowre of the renowned City of London (farre surpassing the meannesse of *Abners Hebron*) doe traile their teares after his Herse, and are come to put upon him their *civicam coronam*, their civickall crowne of Honour, *propter servatos cives* for their saved Citizens.

The reverend Judges and the Worthies of that gowne, doe present the mourning teares of the lawes that pay this tribute for their freedome from all Antinomian prerogative.

The honourable souldiery, those great names which while they wore his Orange in the field, could have daunted death it selfe, doe now in change of colour weepe over him (and what mar- ble weepes not in such change of weather?) *David* that could take a lion by the beard, yet weepes at the Herse of *Abner*.

The gowne also hath its ranke with the sword in this great Army of mourners. The Assembly of Divines whose prayers bee sometimes valued and requested; neede not be distreined for their contributions of teares & grief, they must wrap up in a cloth, and lay up behind the Ephod this *Goliath* conquering sword in memory of a very cordiall and noble Patron.

Lastly, what should I say of those starres that come not into any constellation. I meane persons of quality not within the ranks, yet within the line of this Lamentation, together with that infinite multitude of all sorts, from Ce- dars

dars to the hyſop, that doe not onely come to fill their eyes, but to empty them? I muſt conclude, to ſay as the cryer of the *Ludi ſeculares* at Rome, (which were but once in a hundred yeares.) Come and ſee that which ye never ſaw before, nor ſhall ever ſee againe.

Plin. l. 7. c. 28.

If yet it be replied that *Achers* Funerall hath one point or two of State above us, *David* a mourner, *David* an orator. I ſay but this; The teares of *David* were at this time in great part Compurgators of that ſuſpicion which he might lye under, of having a finger in that wherein *Joah* had his hand, which kinde of teares we have not, nor could wiſh to have, though *David*; only in the orator, *David*, that made the ſpeech wee are exorced; and I am glad that ſuch a State as this is inferior and deficient in nothing, but that wherein my poore ſervice lies.

By this unparalleling parallell, you may eaſily ſee that my diſcourſe will be divided between two noble Generalls: and firſt let us come to the Text, wherein *David* ſpeakes ſomething of the dead, and ſomething to the living.

Of the dead. That a Prince and great man is fallen this day in Iſrael.

To the living. Know ye, not. It concernes you to know, or I would have you take notice both of it, and that I am weake this day, though anointed King, and that the ſonnes of *Zeruiah* are too hard for me, ſo that I cannot execute juſtice at preſent upon the bloody hand that hath given us this ſtroke.

Vatilius in  
Annor.

Concer-

Concerning that which is spoken of the dead, therein you shall finde the reason or spring of the teares of this lamentation. *A Prince and a great man fallen, and fallen, this day in Israel.* This day in *Israel* hath the Emphasis in it. In this nick of time wherein *Israel* was upon the point of reduction by the agency and usefull contributions of this great man, who seemed to be the only Pilot that could have put the ship into quiet harbour, or at least a very great steer-man in the worke. This day is hee fallen, and so *Israel*, if not more alienated by his fall, yet remaineth in distraction and unsettlement: and *this day* wherein I cannot give them just reparation, if they should demand it of mee; if any shall deny that there is any accent or emphasis in the word *this day in Israel*, doe but borrow the reflexion of light from the story, & that will cleare it.

I shall not crumble that I have to say into littrell & syllabicall minuts, least I be of their number: *qui verborum minutijs rerum frangunt pondera*, but will draw up the matter into this theam or head;

Gellius.

Doct:

*The fall of a Prince and a great man in the time of his agency and usefulness for the settlement of the distractions of Israel, is just reason of a sad and solemne lamentation.*

This point I will open by parts, and those words. *Know yee not*, shall bring up the uses of it, in the rear.

I. The subject of this lamentation is a *Prince and a great man.*

Prince

*Prince* to our English eares, sounds the first masculine branch or turle shooting from the stem of Majesty. But the Scripture, which speaks no Treason, gives this title to Captains in War, and generally to men ~~in command~~, in headship or power, <sup>Judg. 4. 2.</sup> whether Military or Senatorian; <sup>2 Kings 9. 5.</sup> yea, though a man be but the fore-man of his rank.

*Great man* is a note of some singular eminence above the ordinary trees of the wood, and is a title given even to a *Nabal* that hath three thousand sheep and a thousand goats; which is the meanest rank of greatness. <sup>1 Sam. 25. 2.</sup>

But where a *great man* is added to a *Prince*, it may well import as much as *magnificent*, a man of powerful interest, great valour, honourable achievements, noble activity in his place. *Magnus* is an addition or hatchment by which *Alexander*, *Pompey*, *Carolus*, &c. have been firamed, for their great services or exploits. So that a man by his orb or place he is set in, is *Princeps*: but by his influence and beams of worth, raying from him upon the sublunary Commons, he is *Magnus*. It is an excellent conjunction, a *Prince* and *great man*. According to style of honour with us, a man may be noble by birth, descent, or blood. And though I be none of the new *Switzers*, that could wish Princes Canton'd into the common level; yet I may put you in minde that *Antiquity of Race* is but a Moss of Time growing upon the back of Worth or Vertue: And if a man carry

C

not

Cap. de Nobili-  
tate.

not the primigenial vertue with him, which first made his Race noble, he is but a flower by change of soil degenerated into a weed, as having nothing in him but the wax or matter, without the form and stamp of Noblesse. And you know also that Nobility is oftentimes the creature of a Prince his fancy; which when there is no intrinsecal worth to be the supporter of it, is (as *Charron* saith) but Nobility by Parchment. Its a brave consociation, when the goodnesse and activity that makes you great, is as high as the place which makes you Princes: for if that crazy fancy take a man, which possesse some great ones; they would be called Gods, and personate an ostentation of greatnesse above men; it may bewray pride and madnesse; but can never so far deceive the sense of underlings, but that they will say as the Cobler did to *Caligula*, in that state and humour, That he was *μεγαλειώτατος*, a great *Dotard*. It is the acting of your power and place, which makes you great. I cannot teach you to be Princes, *Fortuitum est*; but I can tell you how to be great men: not great in the glasse which Parasitical flattery holds before you, but indeed; and that is thus: Fill the sphere of your activity, the Church and State, the Town or Countrey, with the powerful and benign influences that flow from intrinsecal worth: make the times the better for you: Constrain by your example your inferiours to know



know God, and reform their Families. Let not Profanenesse hide it self under the wing of your patronage, nor lessen it self by the greatnesse of your examples. Impartial and speedy Justice, with sweet refreshing Mercy, will make you great men in the Commonwealth; Zeal and Sincerity for God and his House, will make you great men in the Church. He that will be a great man, must draw his lines to the center of publike good: private ends never make a great man.

2. The subject of this Lamentation is, *one Prince, one great man*. Yee are called (as some interpret the word,) *the Corners of the people; the Shields, the Gods, the Saviours, the Shepherds of the people, the Ministers of God for Good, Benefactors, &c.* Now the fall of one great Tree makes a great gappe in the hedge; the Eclipse of one of the greater ruling Luminaries benights the world. Our Lives, Liberties, &c. are all bound up in you: wee poore men steale into our Graves, with no greater noyse than can be made by a branch of Rosemary, or a blacke Riband: No body takes notice of the Gloeworme, that goes out in the hedge bottom: No Comet or Prodigie, or Earthquake tolls us the knell of our departure; but one of you is carried forth by the teares of all ISRAEL, provided that you bee what your Names import, publike men, common Sanctuaries of the oppressed, Cities of Refuge,

1 Sam. 14. 38.  
Judg. 20. 2.

fuge, Altars of protection; for otherwise you may bee such as that your death would bee more worth than your lives, and then, though you may bee able to put Men into blacke, you cannot put them into mourning: Your Death cannot bee worth a Teare, when your lives are not worth a prayer.

3. The subject of this Lamentation is, a Prince and *A great man fallen*. Death is a fall from every thing but grace: some doe fall from a higher Scaffold; great men fall divers stories, from Honour, Riches, Offices; others from the surface of a level ground, having nothing to fall from but naked life. Saints die: the gods do fall: I need not stand to prove it: there is not one of you great men, but shall be the proof of this Point shortly. The Law of Death runnes thus: All Honours, Titles, &c. to the contrary, in any wise notwithstanding: and there is no Prerogative to check this Law. I will not garnish this Deaths head with fine fragments of Poetry, and such stuff: nor would I at all set it before you as a standing dish, were I not surrounded with so great a Corona of Princes and great men: and haply some of you may be of *Lewis the Eleventh* his minde, that charged all about him that they should not name the terrible word *Death*; which yet you must hear of; for it is the way of all the earth; the house of all the living; your  
long

*Phil. Comines.*

long home, or house of perpetuity : of which its said, *Job 3. 14.* Kings, Counsellours, Princes, small and great, are there ; and their *are* *are* : their bones and skeletons have no Inscription or Titles of Honour remaining on them. *1 Kings 2. 2. Job 30. 23.*

*Lucian necy :*

The way to this house of all the living, is (as one saith) *sanguinea*, or *lactea* ; the bloody or the milkie ; that is, the common, natural, or usual way.

The former is troden by great men : the Prince in my Text was sent home this way ; and so was the first man in the world that died. The Sword hangs in a hair over the heads of great ones, who are often cut off by the hand of emulation and animosity. That Slaughter-house of *R o m e* (where it hath been practised by the Popes themselves, who (as one of them said) do rather succeed *Romulus*, making his way by blood, than *Peter*) hath sent out cruel Emiffaries to cut off famous men by a meritorious knife. How happily may you the Worthies of our *Israel* call to minde the goodnesse of that great God, who hath bound the hands of such assassinating blood-suckers from executing their fury upon you, all this while, that you by renowned industry and zeal, have given provocations to *Rome* and *Hell*.

*Adrian the fourth. AEs and Monum.*

The Common way is troden by you great

Psal. 82.

ones too : for ye gods do die, and ye Princes shall fall like other men. If you run your Genealogies high enough, you will finde your selves but as other men, in the *fretum* or narrow sea of Mankinde that divided the two Ocean worlds, the Ark of Noah : and thence if ye hold your way upward, you will be found the sons of Adamah, common dust : And you that are the highest dust, raised by a puff of winde of Honour above other men, are laid, like the small dust, with one drop of rain. There is a great Arbiter of all things, that can thunder the proud Emperour under his bed, and write the great King at three or four words into trembling : That can send a Fly to fetch the Triple Crown before his Tribunal, and make a hair, or the kernel of a Raisin, as mortal as Goliath his spear : That can unspeak the whole world into nothing, and blowe down a great bubble with an easie breath : That by drawing one nail, can throw down the stateliest building, and undresse your souls by unpinning one pin. If he take the Bridle off the head of that fire thers in you, it presently burns you up, by a Fever. If he let loose the water, it drowns you by a Drop sicke. If he lay his hand upon your mouth, he takes away the airt difference between sleep and death. He saith to Moses, *Go up and die* : and in follows afterward, *I Mo-*

Adrian the  
fourth. *Adrian*  
and Monum.

*ses my servant is dead.* Every man hath a day which is called *His day* : and death never makes return. *Non est inventus in balivâ nostra.* 1 Sam. 26. 10.

4. The subject of this Lamentation is a Prince and a great man fallen in the time of his agency and usefulness for the settlement of the distractions of *Israel*. The key of the story unlocks the sense of these words, *This day in Israel*. : It was a time that the promise of God to *David* was at the birth, and the Midwifery of *Abner* was offered. Let *Abner* otherwise be what he will for a man. *God may use an Egyptian midwife to bring forth the childe of an Israelite.* But this great man falls in the very nick of time, before the good issue of his designs. Let me point out this Observation to you :

Its not unusual, that great builders catch a fall when they are upon the scaffold about their work.

Oh how it amazeth the faith of Gods people, when the star that led them out of their own Countrey, goes out of sight before it have brought them to their journeys end. That youngling world of Reformation in *Luthers* time, had a sore temptation, when it must see the fall (as I may say) of the Electour of *Saxony* and others that were pillars of hope. *Moses* must live no longer then to bring *Israel* into the plains of

of *Moab* : himself is allowed but a prospect of that he hoped to have enjoyed, and to have brought *Israel* into. We are not without presidents : our eyes have seen some of our greater lights eclipsed, *pleno Orbe*, when they have been at their Full. The great God that hides his Counsels, knowes his Works from the beginning to the end : and he takes off such Instruments that he may shew that he doth not need, is not tied to any tool : for he made the great world without any. When he saith, *Faciamus*, he speaks to himself alone ; not to himself and man. Thus he makes way for some other Providence to come upon the Stage, and brings about his Work by a more crooked Instrument, which we imagined should be done by a strait one. So *Israel* is speedily reduced to *David*, though *Abner* fall. Or he humbles his people just before his promises take effect ; and first strikes them dumb before he open their mouthes in a *Benedicite* ; that the lowlineſſe of his hand-maidens may break forth into a *Magnificat* : or the time is not yet come that *Israel* is to be brought out of *Egypt* : and therefore though *Moses* begin to rescue the *Israelite*, and slay the *Egyptian*, yet he must flee for it, and be hidden for Fourty yeers. Or else he pulls the stool of our confidence from under us, because we sit down upon it : or else pulls  
up

up the fluce of some judgements which have been yet hinder'd by some *Lot* or great man, or whatsoever it be. We see that God writes the Names of our best and greatest men in the shell, and takes them away by a kind of Ostracisme. All the help, hope, and comfort is, that God hath all instruments eminently in himselfe, and can raise up a *Ioshua* in stead of *Moses*. Wherefore if his Disciples cannot cast out the evill spirit, let us come to himselfe, and make our selves as sure of his Word by faith, as he is sure of his Word by promise; for though *Ioseph* die in *Egypt*, yet he layes his bones at stake, that God will surely visit his *Israel*, *Gen. ult. ver. 25.*

5. All this that hath been said, a Prince, a great man fallen at such a time, is just reason of sad and *se-tempe* lamentation; and therefore *David* and *Israel* is in this mourning posture: such a man whose influence had a large circumference or sphere while he lived, is followed by an honour and sorrow of the same compasse when he dyes: You *Princes and great men*, death will tell what the world thought of you; while you live (it may be) Sycophants and flatterers lay their egges in your eares, and hatch monstrous opinions in you of your greatnesse. Such rookes usually build in the highest Trees; and on the other side, envy and detraction may breathe upon the glasse of your reputation, that it shall not (while you live) report so cleare an Image of you, but death will make thorow-lights in you; that you shall be seen on both sides; sorrowes will not, cannot be tongue-ryed; you will

D

then



then begin to reap your due. Then the world  
 breakes out into these expressions; He was a brave  
 man, He was a great Courtier, that could not be  
 bribed with a white Staffe, to be of counsell, to  
 subvert the freedoms of his Countrey; He was  
 a Captaine that could draw a line, but not to the  
 ignoble center of his private ends; He was a Ju-  
 rice that would scatter the drunkards from their  
 Ale-bench, and did not understand the language  
 of a Bottle or a basket; He was a *Nehemiah*, whose  
 kindnesse were great which he shewed to the  
 House of God, and the Offices thereof; He was a  
 Minister that could not only thunder in his Do-  
 ctrine, but lighten in his Life; He was a *Papi-  
 man* (a great Lawyer) but he would not defend  
 Imperiall and arbitrary exorbitancies, though he  
 dyed for it; He was a man that appeared and stood  
 for the truth, and for God in the worst times,  
 when the *Summer Birds* were hidden in their hollow  
 Trees; He was a man firme and fixed, and studied  
 not the neutrall art of putting off the cap to one,  
 and making a leg to another. And is not this a  
 brave Echo, are not such men worthy of the Ho-  
 nourable teares of Israel? or else Israel hath reason  
 to mourne for the senselesnesse and stupidity of  
 their owne hearts. And for the State and Honour  
 of mourning, it is an ancient solemnity credited  
 by title, and great examples, yea, and almost the  
 common sense of mankind. For both Egyptians  
 and Israelites concur in weeping for *Jacob*, whose  
 Exequies were performed in great Equipage  
 when he was caried out of Egypt; & not to instance

in more examples, its said of *Hezekiah*, that a *Judah* & inhabitants of *Jerusalem*, did him honour at his death, and laid him up in the highest Cell of the Sepulchers of *Dauids* sons: such is the convictive Majesty of goodnesse, that this Idolatrous-hearted people follow their great Reformer to his grave with honour. In vaine doth *Bellarmin* goe about to prove out of these solemnities, that they are done *ad iuvandas animas*. Wee find no Law of sacrifices for the dead, these expressions are but civill indexes of honourable sorrowes: a debt owing to Worthies while they liv'd, and the remainder paid at their death; Like the after-beames of the Sun, which follow him to his bed; and we were unworthy heires of their famous acts, if out of their own goods we could not allow them answerable interment; and if any Cynicke in his morosity shall say, that it matters not, *humine an in sublimi putescat*. Let him enjoy a Philosophicall rotting in what ditch he please; we know, there is the buriall of an Asse; the graves of the common people, which is something above that, and higher yet, there is a buriall in the City of *David*, but not in the Sepulchers of the Kings, and amongst the Sepulchers of the Kings: There are lower and higher Cells. Honour will follow after worth and merit even into its grave. We doe not lay up the ear-kasse of every Colic-ship with that respect as that of *Drakes* was; though confessedly the one must rot, as well as the other.

So much for the opening of the point. Now I come to the words, *Doe not ye know*, by their hand

to serve in the uses of this point :

1. *Know ye not*, You Princes and great men that ye must fall.
2. *Know ye not*, You lower Shrubs , that these Cedars must fall.

For you that are Princes and great men, I may say of you, as *Xerxes* weeping, said of his vast army, within these few lusters of yeares, there shall not be one of you standing, but all fallen, and let me set this deaths-head before you: For I have no other dish, nor am I likely ever to entertaine such a Table-full of so great guests while I live againe ; let it therefore,

First, Humble you, and give me leave to follow the chariot of your greatnesse, with *μικρὸν ἀνθρώπων*, remember that you must fall. Greatnesse hath need of some correctives. You are such Pictures, that if one stand of the one side of you *You are Gods* ; but if he looke upon you on the other side, *You are men* ; and must dye like men : this takes you one step lower ; nay, wee may goe lower yet. For man being in honour without understanding is like the beasts that perish. Wee are all proud ; pride is the shirt of the soule, which it puts off last when it shifts : And every rising ground of authority or power, makes us rise in thoughts. The very bramble, if it get a smatch of authoritie, will be talking of his shadow. Oh that you had the meekenesse of that *Moses* , whose face did shine, but he knew not that (I speake this by allusion) the skinne of his face did shine. I would that but every teath, thought, of your rising was accom-  
pani-

panied with one thought of your falling: And yet you have more reason to have death in your eyes then other men, because the Venice Glasses and China mettall of your fine, and tender bodies, wil not abide so great a stroke as other erthen Pots of courser mettall; I will not offer to you those complements with death, whereof wee read good store, in use among great men; as the boy that cry'd, *Memento te mortalem*; or that, of presenting severall sorts of Marble to the Emperour upon his Coronation day, that hee might then chuse which he would have for his Tombe, &c. But let me presse the sense of your falling condition to humble you. I doe not meane by humilitie a morall familiaritie or curtesie toward those of lower ranke, which yet is a gracefull condescency of Greatnesse: But I meane, a stooping to the reproofes of the Word of God, brought unto you by the Ministers thereof, who are but earthen vessells like your selves: Submit your cheeke to reproofes, for your owne sinnes and of your families. Let not your owne iniquities take sanctuary in your greatnesse; Frowne not your Chaplaines into a meale-mouth'd basenesse, so that they dare no more make a darke or oblique reflexion upon your darling sinnes, then take a Beare by the tooth. If you will bleed out your ill blood, you must pull off your Velvet sleeve and let the arme be bare to the poynt of the knife: Keepe no State against God, though he speake thunder and lightning by the mouth of dust like your selves. A man never makes worse use of his greatnesse, then

by it to cast a muzzle over the mouth of sound and searching reprooves. And it is a just judgement of God upon such men, that they should have Prophets, that will say to *Ahab, Gue up and prosper.*

Secondly, Quicken you to activitie in your places while you live, that you may serve your generation according to the will of God before you dye, and see corruption; otherwise, you are but blind lights in golden Candlesticks: You are in great debt, both to the Church and Commonwealth, they have trusted you with all they have, and your bond is good; but yet be not offended if they call hard upon you to pay your debts, for you are mortall men, and we know not what Heires or Executors you may leave behind you. The Creditor is oftentimes broken in the Debtors death, Get death into your minds, and it will put life into your Actions; what you found made of poore Bricke, leave in stately Marble, and be not like many, who while they are rising, appeare very active and stirring men; but when they are up, do freeze into a benumbed slownesse, like Bells that strike thicke when they are rising, and afterwards when they are at full pitch, are set; put your selves on with this spurre, I must shortly dye: How should I live fruitfully? The night will come, how should I labour while it is day? I wish well to things that are good; but (*Bene cogitare est bene somnare*) a good thinker is but a good dreater; nothing more sads and duls the heart when one comes to dye, than his neglect of such opportunities which Gods providence

dence, or his owne place have put into his hand of receiving and doing good. Nor is there a sharper corrosive, than the reflection upon those daies and times that have passed over him, *Male, aliud, nihil, agens*. The highest Hills are the barrenest ground, and I would, that saying did not so truly square to Great Ones, (that is) that the goodliest Trees, as Cedars, &c. do either beare none, or the worst Fruit. Great parts and abilities without exercise and putting forth, are but secret and unknowne Mines of Silver and Gold, which lye hid in an unfruitfull and unprofitable soyle. And therefore, you the Great and Noble Worthies, in whose hands are the Publike Faith, the Publike Mercy, the Publike Justice, and the Publike Peace; be good, and (let your goodnesse make you) quicke dispensers of what you have in Stewardship, because the time is short, and the word *redde rationem* may be given suddenly, looke upon us as mortall men, who shall not live long to receive, and upon your selves, who shall not live long to give the fruits of your hands. And because the Occasion invites me, let me propound an object to your charitable justice, that is, the reliefe of those great sufferers who have been great doers, I meane the first adventurers with this great Commander, when he first cut through the Alpes. As for the great and doubtfull matters that are under your hand, I would not be thought so rash, as to wish you to precipitate: A Pilor among shelves and rocks may be too quick, *A consultant* sometime saved the Common-wealth; only thus I may pray, that when the Haven lies faire

faire before you, and is without barre, you may *fortiter occupare*, set in stiffly, lest new waves, raised by crosse winds, carry you backe into the Maine againe.

3. Arme you against your fall, that the day thereof may be to you (as the passion-day of the Martyres was called) the birth day of Eternity. *Nequaquam morte moriemini*, was the inlet of our sin and misery, and keeps the doore open to sin still; The Epicure hath his Armour against death: a senselesse consideration of it, as of a nothing, or a not-being. The great Spirit hath his Armour too; A contempt of death out of principles of Valour and Honour; but neither of these Armours can keep the Arrow from the quick; There is a terrible clause in the Statute of dying, *And after that the judgement*. Nor yet will I go about to arme you with this meditation, that we shall have a shorter journey from death to life againe, than we had from not being, unto life, or that which is cited by *Gerard* out of *Luther*, that all the time that hath run, or shal run out from the beginning, to the end, shall seeme to *Adam* when he riseth againe, but *tanquā somnus unus hora*, as the sleep of the body for one houres; But if you will break the fall, which else will breake you, then you *Gods* must become *Saints*, (for all *Gods* are not *Saints*) the death of *Saints* is more precious, than the death of *Gods*; Grace is speciall baile against death, there is no Gall and Vinegar in it to be drunke by them, for whom *Christ* hath already drunke it, *Death* (saith the Apostle) *is yours*, because contributory and subser-  
vient



vient to your happineſſe ; That life which is hid with Chriſt in God, is out of the reach of death, our Saviour proves *Abraham* to be living, becauſe God had long after his death, ſaid, I am the God of *Abraham*. Thoſe that are confederate with God in Covenant, muſt alwayes live, that the Covenant may not be diſſolved by the death of the one party. There is a way then, to breake the teeth of death, and to be immortall : Have God for your God ; labour to have ſomething in you that is immortall beſides your very ſoules ; lay up for your ſelves a treaſure beyond the ſea of death, that when this *membrana dignitatis* (as *Seneca* calls it) a thin ſkin of honour breakes ; you may not be quite bankrupts ; enrich your ſoules with the power of godlineſſe, which is profitable to all things. The place of Princes, the magnificence and great works of great men ; The faith and godlineſſe of poore men doe make a rare compoſition. Doe not in ſtead of diſarming death, arme it rather againſt you, by putting a ſword into the hand of it. The more ſervice that you may doe by the advantage of ground you ſtand upon, the heavier will your accounts be, if your greatneſſe be made a Stage and Theater for to act the parts of luxury, laſciviousnes, oppreſſion upon. What difference is there between ſuch gods, and thoſe in *Homer*, of whoſe drunkenneſſe and adulteries there is frequent mention ; let me ſpeake one word to you, young Noblemen, and Gentlemen, Learne you the way of godlineſſe, that may free you from the looſeneſſe and vanity incident to greatneſſe ; for when you have

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given

given *florem Diabolo*, the floure of your time to lusts of youth; your fall may come before you can so much as give *faciem Deo*, the dregs thereof to God.

I conclude this point with that which one observes upon Gods seeing all the works that he had made, that they were *very good*, for then immediately (saith he) followed the Sabbath, or rest of God, which (though our salvation be not of works) may signifie thus much to you, that when you shall come to a retrospect upon your wayes and works, and find them so empty of and contrary unto God. There can be no expectation of a Sabbath or rest unto your soules, and therefore *wash ye, make ye cleane*, &c. *Isa. 1. 16, 17.*

The second, *Know ye not*, is spoken to you, the lower shrubs. You are to know that your great men may fall in the very time of their usefulness and service for your good. In their losse, bewaile your sinnes: for though you feele not the stroke while the wound is fresh and Greene, yet afterwards you will find the want of such as are worthy instruments, when we expect they should doe great things, God by taking them away, interrupts the cast. Put not therefore your trust in Princes, nor in the sonne of man, in whom there is no salvation; for his breath goeth forth, and in that very day his thoughts perish, *Psal. 146. 3, 4.* even his projects and intentions for your good, die in the wombe, and are abortive. If we leane hard upon the reed, it breaks the sooner, and we are laid flat on the ground. God wil not let his people enjoy that long,  
which

which they prize too much, some worme shall smite that gourd, and it shall wither; and though many great men are not likely to be blasted by the confidence of the people, yet our sad experience teacheth us, that we smell too much to our sweetest flowers, and so wither them.

I Shall now come to the paralell Herse of that *Prince and great man* fallen this day in *England*, of whom, though modesty it selfe may without blushing speak in a magnificent stile, yet have my thoughts waved me too and fro, it not being easie to be moderatour of the Arguments that are for speech, or silence: Not because the matter will surpasse the workmanship, and the copiousnesse of the subject shame, the penury of my expression; but because on the one hand it is argued, that funerall Encomiastickes of the dead, are very often confessions of poyson to the living; for many whose lives speake nothing for them, will draw the example into consequence, and be thereby led into hope, that they may presse a hackny Funerall Sermon to carry them to Heaven when they die; especially, if such for whom no file could be rough enough while they lived, be smooth-filed when they are dead: On the other hand it may be said, That though common graves have no inscription, yet Marble Tombes are not without some Epitaph. Heroicall examples should not goe with a common passe, but with a Trompet. *David* afforded this Honourary to *Saul* and *Abner*, and (which is to be observed) he drew not any line in their pictures

with a blacke coale, which yet he might have done, for both of them had too much shadowe if he would have used it; but he dealt with them as the Painter did with *Antigonus*, who had but one eye, he drew his Picture, *imagine lucu* halfe-faced, and so buried the deformitie out of the beholders sight.

Neither is this all, which makes me stand in a slippery place, but the various senses and censures too, which are very likely to be found in this great multitude: Some that hated the sound of his Drums and Trumpets, will not patiently endure the *Echo* resounding to their disaffected eares. And some againe are indifferently content to heare some good words of his Epitaph, because it begins with *Hic jacet*, here he lyes; as *Caracalla* said to them that desired, that some honours might be spent upon his Brother *Geta*, now dead out of his way: *Sit divus* (saith he) *modo non sit vivus*, honour him as you will, so as he doe not live. The most voyces will doubtlesse vote, that it is needlesse to set up a Candle to the Sunne, for his story is yet alive in all mens memories, and the stage wherein he acted it, is yet warme. The truth is, I had rather leave him to the history, which I hope the Honourable Houses have bespoken, and to that *Homage* that shall be the *prælo* of this *Achilles*. But because his name would sometime have passed me cleare through all Guards, and probably hath not as yet lost that vertue; and that this State and presence speaks him with more eloquence, then I, so that

that I can but runne the hazard of being an imperfect interpreter by word, of that honour, of which your selves doe speake by signes. And since death hath put him beyond pride, all beyond envy, & my self beyond flattery, what if we make a short Index of his story, and audit his *debitum* in the meane time, not drawing him in full proportions but as *Ezekiel* pourtrayed the Citie of Jerusalem upon a Tile, which will indeed be more suitable to the posture we are in; for deepe sorrowes make no long orations, *Leues laqueantur saris; ingruens stupens.*

Since then it must be so, *jacta est alea*; I shall impose upon my selfe this law, not to build his Monument of common stones, nor trouble any selfe and you, to gather such flowers to cast upon his grave, as grow in common fields, nor descend or stoope to any thing which is beneath Heroicall.

His Nobilitie and his Noblenesse, though they might each of them adorne his Monument, yet the third, which is his Excellency, is the transcendent.

For his Nobilitie, He was sprung of an exceeding faire and ancient Stemme, which doth branch forth into the great and Noble Families of the Princes and great men of England, and he was the third of this Title which was inoculate into that Soem, by *Queen Elizabeth* of famous memory, but Titles of Honour must dye as well as men; and because this renowned Stream carries its name no further,

that, I shall omit all matter of Heraldry, as not becoming me at this time and place.

*His Noblenesse* was of a high and honourable elevation; He was a man of fixed principles, and of a masculine resolution, of an inviting familiarity in a stately presence; too generous to be cruell, too great a Patriot to be Courted; his compasse without trepidation or variation, had constantly stood right to that Pole, the good of his Country, which he kept in his eye, both when he wore the Gowne, and Sword: He was *fide Romana & Anti-Romana*, of Roman faithfulness, and of Anti-Roman faith: A Senatour that honoured his Robes. The teares of England, of his servants, of his tenants, doe speake him in a better language than the most eloquent Marble is able: Though tenants teares be no commendation to a living landlord, yet are they credit to the dead.

The Character of his *Excellency*, may be that which *David* sometime gave to *Abner*, the great man in my Text; *Art not thou a valiant man, and who is like thee in all Israel?* when the time was come that *Ianus* Temple must be open'd here in England, by the Porter that only hath the key of it, Necessitie, and those orphan sisters (before spoken of) *Libertie* and *Propertie* were to chuse their Guardian, Champion and *Vindex*; you the Honourable Trustees, looked out for a *Dictator*, in whose hands you might deposite, the very being, safety, freedom, lives; *Senatus populiq; Romanus*, of the Parliament and people of England, and happily pitcht your eye

eye and choyce upon this man, who was *firpe & ingenio bellicosus*, One that had honour to give credit to the Cause he undertooke, reputation to vindicate his undertaking from contempt of enemies; Interest, whose Drum could presse an Army; dexteritie to manage the Sword, Counsell to direct it, Valour to use it, and faithfullnesse to discharge it. And he was the man you then resolved to *live* and *dye* with. It was the greatest honour in the world, to be credited with the infinite *depositum* of the life and being of the Parliament of England. And at this time, when you had assigned him this Theater to act his part upon, it was the highest honour to him, that he would undertake to Pilot a Ship so laden with so great a fraught, through the tempestuous and angry Seas which then began to swell, and be intractable, when this poore Kingdome, knew not for the most part, how to weare Buffe and Steele, untill taught by him; in whom that ancient Chivalry and valour of England (which had left it's Monuments in France and other parts of the world, but of later times almost emasculate and growne obsolet) was concenter'd, and by transmigration had layd it selfe up in him: He was the man that was to break the ice, and set his first footing in the red Sea; a *Hercules*, but not *in bivio*; a man resolved, when others hung in suspence; fixt, when some stars of greatest magnitude were moved with trepidation, or erratique. That filled the breach, when many lay *post principa*, and behind the hedge. No Proclamation



clamation of Treason could cry him downe, nor threatening Standard daunt him: That in that mistie morning, when men knew not each the other, whether friend or foe, by his arising dispeld the fogge, and by his very name, commanded thousands into your service. Such as were for Reformation, and groaned under pressures in Religion, he tooke by the hand, and they him. Such as were Patriots, and would stand up for common Liberties, he tooke by the hand, and they him, and so became the bond or knot of both, as the Axle-tree of the world upon which both the Poles doe move; And this must be his honour alone for ever, for though *Iehus* also doe admirably when he comes to it, yet it is *Moses* that first leads forth Israel by their Armies.

Thus he enter'd, and for his deportment upon the stage, and the experience hee gave of himselfe, who knowes not it? Such was his *personall valour*, as if nothing but Steele had gone to his composition. The instances are famous; In that great Battell at Edge-hill, where this Kingdome had her first *Crisis* upon a Sabbath day, (our wars have now fulfilled above halfe a weeke of years) when he had lost a wing yet he flew about, *Et nullo discrimine, notum, dux an miles erat*; Hee shewed his Army there what a man they had adventured with, in their first Voyage; No, I *pra*, *sequar*, Captaine, but one whose Valour gave the word, *sequimini me*, with whose Steele (it's no disparagement to say, that) his for ever famous chiefe-

chieftains shapend their edge, and so that Hill was  
nigh standing Trophoe, your enemies might Ho-  
norably from that day begun to take you for a Par-  
liament.

I must leave to the large Map of his Story, those  
many memorables and victories which beare his  
name; for even great places doe not always finde  
any room in a little Map, and shall instance him but  
in one other particular, that famous Expedition to  
*Glabastor*, when we were at a very low water, and  
this Eagle had then also moulted his feathers, and  
having impudently with renowned *London* was,  
did fight the greatest part of that long march  
thither, where the then Governour whom I may  
(borrowing *Cicero*'s word) call *Inimicus Regni*  
*scilicet*, the Snake of the Kingdom of *Britannia*,  
(because he took the enemy by the bridle  
in his full career, and stop him, and being resolved  
to followe City to them by the Candle) was res-  
cued before the Candle dropt, by this Noble  
Champion; who retreating from that Trophoe,  
fought his way back againe through danger and  
hardship; and because this Retreat should not be  
like an empty field without some charge, he scatter-  
ed that great Army near *Wimbor*, and to you this  
renowned Cley, *scilicet* *Legionis*, restored your  
valiant Legions, and restored England to it selfe;  
An unparalleled Expedition.

*His Faithfulness* was like Touch or Marble with-  
out any flinching flaw, no Honours, Offices, or  
whatsoever beares the name of greatness could  
bribe it. The good *Indies* would have been as dirt.

He knew the Pole he must sail by; and steered not by a mercenary Compass. Hee had espoused the Senate and Liberties of England, and was resolved, *aut liberare fidem, aut solvere animam.*

*His ends*, so far as one may learn the mark by the Archers eye, were not private interests, respects, or parties, to be served upon the ashes of publike ruines. Talk of gold to souldiers of fortune, Hee was *Themistocles*. A right line drawn from the Center you set him; would have cut the center of his aimes and ends. Had you saln upon such a Merchant as would have bin eccentricke to you, & have cauponated the war to raise his private interest, or have put in the great fraught hee was trusted with, and consigned the Cargazone, to some royall Post, oh, what a Ferall Table of Proscriptions (like that of *Sillaes*) might have been set up amongst us, and your lives have been bargain'd for: and Told as that Triumvirate did the lives of the Senators of *Rome*.

*His Counsell* and wisdom was such as argued him to be a man that knew conduct; Hee had a fine finger to find out, and skilfull to untie or cut the knot. In foresight of dangers his eyes were open, but when hee came to execute his Counsels, his eyes were shut against all impressions of fear and terror.

*His love and respect* to the Souldiery, such as became a brave Chieftain. He would not Turkishly fill ditches, or stop Canon with them. His hand of relief was not shut or short to rescued prisoners. He afforded honorable respect to naked, and wounded

valour. His countenance paid and armd his souldiers when sometimes they wanted both: and no wonder if his Schoole bred such a gallant Infantry which had such a Master and such an Usher.

*In sum.* This *Gamillus* was a second *Romulus*. His Monument needs no inscription, for his Epitaph is written in the Hearts of Men. Nothing but *E. S. S. E. X.*, the Great, the Valiant, the Faithfull, the Parliaments *Essex*, the *Essex* of *England*, and the *Tutelar* thereof: who added to his Noble Coronet all the Military Crowns. Saying that which is called *Naval*, or the *Sea* Crowne, which is due to another most Noble Worthy, more Faithfull than the Element he was then the Master of. *For his death*, the Forlorn hope is fencour by it, was but slight, the Physicians thought him hailable, but death lay in ambuscado in a full body, & suddenly surprized him with a dying sleep, and now we are erecting of his Monument, one of the seven wonders of the World was a Tombe. And if the Noble and Famous Men who fought under his Banner, shall please to be set in for his supporters: it will be such a Squadron-Monument as will have no brother in *England*, untill the time do come (and I wish it may be long first) that the most renowned and excellent Champion that now governs the Sword of *England*, must lay his bones by him, and then there will be the *Alpha* and *Omega* of such a Story as shall render God *grateful* in *praises*, *doing wonders* by the first hand of him that led us through the untrodden paths of the wilderness,

deceitful, and by the second hand of him that hath made Victory (which *Moses* calls *the victor*) a Jack on both sides) to change its name; who if he shall have but one stone out of each City or strong Hold taken by his Armes, to make his Tomb, it will be such a Monument that every stone of it will speak a History, and some Miracles; or if that cannot be. It will be enough, that hee lay his head upon an immortall Turf taken out of *Nasby field*. God thought *Moses*, or rather made him, the fittest man to begin, and lead *Israel* forth, and he Honor'd *Jehoiada* with the completing of the work, neither doth *Jehoiada* eclipse the worth of *Moses*, nor he the worth of *Jehoiada*, and so craving pardon of my boldnesse with your patience. I have endeavored to speake without reflections upon any, nor did I mean to tread on the foot of the of any man, thereby to raise my speech the higher; as knowing that this Prince and great man needed not to pull down the Bones of any other mans Monument to build his; who had know in his own Quarrels being there the honorable Parliament, a table of *Israel* from whom we passe to our posterity, the conveniencies of our liberty and safety. *Et nati nati sumus, & qui nosse debemus, & illi*. I have no more but this. Hee lived a good *Captaine*; Hee died a *Christian* Lord; and therefore a lamentation to all his *kind* to receive him in his Bed of Honour, and draw the Curtains, and put out the lights.

One last word at parting; and first my *Lords* to you, we may know how great the care that's taken, by the vacancy or void place it leaves behind

it. We look upon you as them that will endeavour  
to prevent the massacre by acting from that Noble  
principle which moves to the universall and com-  
mon good; the loss we have sustained is great  
tho he never had wore Buff but onely Parliament  
Robes, so they say that when a limb or part of a man  
is cut off; *anima retrahitur* the soule is retarded, I  
with the Philosophy may be verified in the retar-  
dation of his reality and faithfulness unto you, that  
so he may remaine among you in quintessence and  
vertue, being as it were divided among you, as they  
say of *Romulus*, that he was dispersed by the Senate,  
when he died; and every Senator got a piece of  
him. Let nothing that was exemplary in him be put  
in his grave; that neither we nor our posterity may  
have cause to write upon his Statue, as they did  
upon that of *Brutus*; *ultimum vultus*.

As for his Military worth; If any shall apply  
themselves to copy it out, or some young Noble  
Spark shall please to go to school to his Monument,  
their lesson is, *Discite militem, Gallorum*. Here  
they shall be taught how to excell, *fide & armis*,  
How to have mettle in their Coat, as well as Co-  
lour; How to carry themselves so, as they may *le-  
gere exercitum non vinctos* win an Army and not  
presse, silence mutinies, or perswade the soul-  
diery with one word *Quirites*, and in a word how  
to be an *Essex*, not a *Cesar*, who converted his  
Arms against the Senate, and therefore hath a blot  
in his Copy to this day.

I must conclude with you the most Honourable  
Senate of *England*, It would be too much pre-  
sumption

sumption in mee! to thank you for this Honour of your presence and sorrows, Its a great thing to be made immortall by an immortall Parliament, All the honour which belongs to your servants and instruments, redounds to you, what they get or receive is but handed by them to you the owners, should wee write down but fifty to them; when there is a hundred due, the losse would be yours. It was a stately deportment to entertain the news of this great Champion and Senatour his death, as the old *Romans* used to entertain sad tydings, *mutatis vestibus*, and to honour your sorrow with an adjournment: This is the way to breed more *Essex's*. Its honour that breeds a souldier, Take honour out of his eye, and you cut off the Spurs from his heels. My wishes are, first, that you may never have occasiō to create any more then you have done by the name of Excellency, secondly, that if you must, there may be such men with whom in safety you may lay up your lives, and thirdly, that you may have the happinesse to pitch upon them.

**A M E N.**

**F I N I S.**



